UC-NRLF
B 3 475 635

God Save the Queen.

Imprinted at *London* by the Deputies of *Christopher Barker*, Printer to the Queens Most Excellent Majesty. 1588.

ΚΑΝΟΝΕΣ ΤΩΝ ΆΓΙΩΝ ΆΠΟΣΤΟΛΩΝ.

CANONES SANCTORUM APOSTOLORUM.

THE CANONS OF
THE HOLY APOSTLES;

THE GREEK TEXT
AS ORIGINALLY PRINTED IN 1540,

WITH THE VARIOUS READINGS
OF LATER EDITIONS:

THE LATIN VERSION OF DIONYSIUS EXIGUUS, MADE A.D. 500:

AND A NEW

ENGLISH TRANSLATION.

God save the Queen.

MDCCCXLVI.

[The earliest Edition of the "Canones Apostolici" mentioned by Fabricius, in Bibl. Græc., is that by Hegendorf, Lips. 1524. But as there is no copy of it in the British Museum, recourse has been had to the Paris edition of 1554, which is a faithful reprint of the Paris edition of 1540, and contains, what the other wants, a Latin translation, and the Various Readings of an older Paris copy, no notice of which is elsewhere to be found; unless it be said that the Leipsig edition had, what was very commonly practised at that period, another title with a Paris imprint; and it was perhaps from the Par. ed. of 1554, that Coteler got the various readings, given in his margin; unless, what is not likely, they were obtained direct from a collation of the Leipsig edition, or from the MS. of which Hegendorf had made use.

Instead of the Latin version in the ed. Par. 1554, there has been substituted the one by Dionysius Exiguus, as he is called, which was made about A.D. 500, and was first printed in the Bibliotheca Juris Canonici Veteris, by Voellius and Justellus, Par. 1661, fol. from a MS. in the possession of Justellus. But as it extends only to Canon 50 inclusive, the translation of the ed. Par, 1554 has been adopted for the remainder; which may, however, be perhaps found in some of the numerous MSS. mentioned by Harles on Fabricius; of which probably the most ancient are the Vatican MS. 5845, or Palatine 577, described as "pure" by Assemannus, in Bibliothec. Juris Oriental. Canonic. T. i p.

Of the Greek text of the "Canones," the latest edition appears to be by Bernhold, Altorf. 1733, 8vo., who has given a few notes to show where they do or do not agree with the injunctions of the Old and New Testament. But the most learned Commentary on them is by Beverige, in his "Synodicon," Oxon. 1672, fol. reprinted by Le Clerc, in his edition of Coteler's "Patres Sacri," Amst. 1724, fol. while the fullest inquiry into their antiquity was made by Gluck, whose researches Harles, into whose hands the papers of Gluck were placed, has given the condensed results in his Notes on Fabricius. T. xii. p. 148—151.]

OCTOGINTA quinque canones Apostolorum traditos ecclesiæ per ipsorum Apostolorum discipulum, comitem, & assiduum sectatorem Clementem Petri successorem, sanctâ πενθ' ἕκτη synodus œcumenica, currentibus annis a Christo passo plus minus septingentis, ad ecclesiarum constitutionem, & ad perturbationum curationem diligenter à fidelibus observari præcepit. Insertas verò his ab hæreticis adulterinas quasdam sententias rejecit, & integræ Apostolorum doctrinæ restituit. Quod & Zepherinus pontifex Romanus annis antè plus quingentis fecerat. Autoritatem quorum nostra in eos, Deo volente, σημείωσις pleniùs planiúsque demonstrabit. Ipsos interea quemque nostrûm monentes Apostolos audisse sat erit.— —

—State, & tenete traditiones nostras, sive per sermonem, sive per epistolam. 2 ad Thessalo. cap. 2.

TRANSLATION OF PREFACE.

The fifth and sixth holy general council, held 700 years, more or less, after Christ's passion, ordained that, for the government of Churches and a preventive against disorder, eighty-five Canons of the Apostles, which had been delivered to the Church by Clemens, the disciple, companion and perpetual follower of the Apostles themselves, and the successor of Peter, should by the faithful be diligently observed; but it rejected some spurious points that had been inserted by heretics, and restored the pure doctrine of the Apostles, as Zepherinus, the Roman pontiff, had done more than 500 years previously. Of which Canons our publication will, God willing, prove fully and plainly the authority. In the mean while it will be sufficient for every one of us to hearken to the admonition of the Apostles, II Thessal. 2, "Stand fast, and hold by our traditions, whether (given) by word or letter."

ΚΑΝΟΝΕΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

Canones Sanctorum Apostolorum.

[Cot. *Κανόνες ἐκκλησιαστικοὶ τῶν αὐτῶν ἁγίων Ἀποστόλων.*
Canones Ecclesiastici eorundem sanctorum Apostolorum.]

1.

Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.

Episcopus a duobus aut tribus Episcopis ordinetur.

Let a Bishop be ordained by one or two Bishops.

2.

Πρεσβύτερος ὑπὸ ἑνὸς ἐπισκόπου χειροτονείσθω, καὶ διάκονος καὶ οἱ λοιποὶ κληρικοι.

Presbyter ab uno episcopo ordinetur, et diaconus et reliqui clerici.

Let an Elder and a Deacon and the rest of the Clergy be ordained by one Bishop.

3.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος παρὰ τὴν τοῦ[1] *Κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ προσενέγκῃ ἑτερά τινα ἐπὶ τὸ*[2] *θυσιαστήριον ἢ μέλι ἢ γάλα ἢ ἀντὶ οἴνου σίκερα*[3] *ἐπιτηδευτὰ ἢ ὄρνεις ἢ ζῶά τινα ἢ ὄσπρια*[4] *παρὰ τὴν διάταξιν, καθαιρείσθω, πλὴν νεῶν*[5] *χίδρων ἢ σταφυλῆς τῷ καιρῷ τῷ δέοντι.*[6]

[1. *ὑπὸ* Cot.—2. *τὸ τοῦ Θεοῦ* Cot.—3. *σίκερά τινα*, marg. ed. 2.—4. *ὡς παρὰ τὴν διάταξιν Κυρίου ποιῶν καθαιρείσθω*, marg. ed. 2.—5. *πυρῶν*, marg. ed. 2.—6. Cot. *ἢ ὄσπρια παρὰ τὴν διάταξιν καθαιρείσθω, τῷ καιρῷ τῷ δέοντι πλὴν νέων χίδρων ἢ στάχυας σίτου ἢ σταφυλῆς.*]

Si quis Episcopus aut Presbyter præter ordinationem Domini, alia quædam in sacrificio super altare, id est, aut mel aut lac aut pro vino, siceram, et confecta quædam, aut volatilia aut animalia aliqua aut legumina, contra constitutionem Domini faciens, congruo tempore deponatur.

If any Bishop or Elder shall, contrary to the ordonnance of God, relating to sacrifice (the Lord's Supper) offer any thing at the altar,

either honey, milk, or, instead of wine, sicera (a strong drink) concocted, or birds, or any animals, or vegetables, except ears of young corn, or grapes, let him, at a fitting time, be removed or deposed.

4.

Μὴ ἐξὸν δὲ[1] ἔστω προσάγεσθαί τι ἕτερον[2] πρὸς τὸ θυσιαστήριον, ἢ[3] ἔλαιον εἰς τὴν λυχνίαν καὶ θυμίαμα τῷ καιρῷ τῆς ἁγίας[4] προσφορᾶς.

[1. Cot. ἐξὸν ἔστω.—2. Cot. τι πρὸς.—3. Cot. καὶ ἔλαιον εἰς τὴν ἁγίαν λυχνίαν.—4. Cot. τῆς θείας ἀναφορᾶς.]

Offerri non liceat aliquid ad altare præter novas spicas et uvas, et oleum ad luminaria et thymiama, id est, incensum, tempore quo sancta celebratur oblatio.

Nor let it be lawful to bring any other thing to the altar, except oil for the lamps, and incense, at the time of the holy offering.

5.

Ἡ ἄλλη[1] πᾶσα ὀπώρα εἰς οἶκον ἀποστελλέσθω, ἀπαρχὴ τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις, ἀλλὰ μὴ πρὸς τὸ θυσιαστήριον· δῆλον δὲ ὡς ὁ ἐπίσκοπος καὶ οἱ πρεσβύτεροι ἐπιμερίζουσι τοῖς διακόνοις καὶ τοῖς λοιποῖς κληρικοῖς.

[1. Cot. ἡ δὲ ἄλλη.]

Reliqua poma omnia ad domum primitiæ Episcopo et Presbyteris dirigantur, nec offerantur in altari. Certum est autem quod Episcopus et Presbyteri dividant et Diaconis et reliquis Clericis.

Let all the other produce be carried home, as the first fruits for the Bishop and Elders, and not to the altar; for it is clear that the Bishop and Elders will give a share to the Deacons and other Clergy.

N.B.—2, 3, 4, 5, are united into one in Cot.

6.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὸν ἑαυτοῦ γυναῖκα μὴ ἐκ βαλλέτω προφάσει ἐυλαβείας· ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω· ἐπιμένων δὲ, καθαιρείσθω.

Episcopus aut Presbyter uxorem propriam nequaquam sub obtentu religionis abjiciat; si vero rejecerit, excommunicetur; sed vi perseveraverit, dejiciatur.

Let not a Bishop or Elder or Deacon put away his wife on the plea

of religion; and if he does put her away, let him be excommunicated; and if he still persists in so doing, let him be deposed.

7.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβανέτω[1]· εἰ δὲ μή,[2] καθαιρείσθω.

[1. Cot. ἀναλαμβανέσθω.—2. μή γε.]

Episcopus aut Presbyter nequaquam sæculares curas adsumat; sin aliter, dejiciatur.

Let not a Bishop or Elder undertake worldly callings; or if he does, let him be deposed.

8.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ ἧς ἐαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσει,[1] καθαιρείσθω.

[1. Cot. ἐπιτελέσῃ.]

Si quis Episcopus aut Presbyter, aut Diaconus sanctum Paschæ diem ante vernale æquinoctium cum Judæis celebraverit, abjiciatur.

If any Bishop, Elder or Deacon celebrates with Jews the holy day of the Passover before the vernal equinox, let him be deposed.

9.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ, προσφορᾶς γενομένης μὴ μεταλάβοι, τὴν αἰτίαν εἰπάτω· καὶ, ἐὰν ᾖ εὔλογος, συγγνώμης τυγχανέτω· εἰ δὲ μὴ λέγῃ, ἀφοριζέσθω, ὡς αἴτιος βλάβης γενόμενος[1] τῷ λαῷ καὶ ὑπόνοιαν ἐμποιήσας[2] κατὰ τοῦ προσενέγκαντος.[3]

[1. Cot. γενηθεὶς.—2. ποιήσας, marg. ed. 2.—3. Cot. add. ὡς μὴ ὑγιῶς ἀνενέγκοντος.]

Si quis Episcopus aut Presbyter aut Diaconus, vel quilibet ex sacerdotali catalogo, facta oblatione, non communicaverit, aut Causam dicat, ut, si rationabilis fuerit veniam consequatur; aut, si non dixerit, communione privetur, tanquam qui populo caussa læsionis exstiterit, dans suspicionem de eo, qui sacrificavit, quod recte non obtulerit.

If any Bishop or Elder or Deacon or person belonging to the order of Priesthood, shall not communicate, when an offering is made, let him assign an excuse; and if it be a valid one, let him meet with par-

don; but if he cannot assign one, let him be excommunicated, as being a cause of offence to the laity, and giving rise to a suspicion, unfavourable towards the party making the offering.

10.

Πάντας τοὺς εἰσιόντας πιστοὺς[1] καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς[2] ἀταξίαν ἐμποιοῦντας τῆς ἐκκλησίας,[3] ἀφορίζεσθαι χρή.

[1. Cot. πιστοὺς εἰς τὴν ἁγίαν Θεοῦ ἐκκλησίαν καὶ τῶν ἱερῶν γραφῶν ἀκούοντας.—2. Cot. ὡς ἂν ἀταξίαν.—3. τῇ ἐκκλησίᾳ, marg. ed. 2, Cot.]

Omnes fideles, qui ingrediuntur in Ecclesiam, et Scripturas audiunt, non autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines Ecclesiæ commoventes, convenit communione privari.

All believers, who enter (a Church) and hear the Scriptures read, but do not remain for the Prayers and the Holy Communion, ought to be excommunicated, as persons who are introducing indiscipline into the Church.

11.

Εἴ τις ἀκοινωνήτῳ κἂν ἐν οἴκῳ συνεύξηται, οὗτος[1] ἀφοριζέσθω.

[1. Cot. καὶ αὐτὸς.]

Si quis cum excommunicato saltem in domo simul oraverit, iste communione privetur.

If any one shall pray with an excommunicated person, even at his house, let him be excommunicated.

12.

Εἴ τις καθῃρημένῳ κληρικὸς ὢν ὡς κληρικῷ[1] συνεύξηται καθαιρείσθω καὶ αὐτός.

[1. marg. ed. 2. κληρικῷ ὡς κληρικῷ.]

Si quis cum damnato Clerico, veluti cum Clerico, simul oraverit, iste damnetur.

If any Clergyman prays with another Clergyman, who has been ejected, as if he were still a Clergyman, let him too be ejected.

13.

Εἴ τις κληρικὸς ἢ λαικὸς ἀφωρισμένος ἤτοι ἄδεκτος, ἀπελθὼν ἐν ἑτέρᾳ πόλει δεχθῇ ἄνευ γραμμάτων συστατικῶν ἀφοριζέσθω[1] καὶ ὁ δεξάμενος καὶ ὁ δεχθείς· εἰ δὲ ἀφωρισμένος εἴη,[2] ἐπιτεινέσθω αὐτῷ ὁ ἀφορισμὸς, ὡς[3] ψευσαμένῳ καὶ ἀπατήσαντι τὴν ἐκκλησίαν τοῦ Θεοῦ.

[1. Cot. ἀφοριζέσθωσαν οἱ δεξάμενοι.—2. Cot. ᾖ.—3. marg. ed. 2. ὡς —Θεοῦ are wanting in another MS.]

Si quis Clericus aut Laicus a communione suspensus seu communicans, ad aliam properet civitatem, et suscipiatur præter commendaticias litteras, et qui susceperunt et qui susceptus est communione priventur. Ex communicato vero proteletur ipsa correptio, tanquam qui mentitus sit et ecclesiam Dei seduxerit.

If any Clerk or Layman, excommunicated or suspended, shall depart to, and be received in, another city, without letters recommendatory, let both the party receiving and received be excommunicated; and if either be already under excommunication, let it be extended as against a person acting falsely to, and putting a deceit upon, the Church of God.

14.

Ἐπίσκοπον μὴ ἐξεῖναι τὴν ἑαυτοῦ παροικίαν ἑτέρᾳ ἐπιπηδᾶν, κἂν ὑπὸ πλειόνων ἀναγκάζηται· εἰ μή τις εὔλογος αἰτία ᾖ, ἡ τοῦτο βιαζομένη ποιεῖν,[1] ὡς πλέον κέρδος δυναμένου αὐτοῦ τοῖς ἐκεῖσε, λόγῳ εὐσεβείας, συμβάλλεσθαι· καὶ τοῦτο δὲ οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ κρίσει πολλῶν ἐπισκόπων καὶ παρακλήσει μεγίστῃ.

[1. Cot. ποιῆσαι ὡς πλεῖόν τι.]

Episcopo non licere alienam Parochiam, propriâ relictâ, pervadere, licet cogatur a plurimis; nisi forte quis eum rationabilis causa compellat, tanquam qui possit ibidem constitutis plus lucri conferre, et in causâ religionis aliquid profecto prospicere; et hoc non a semetipso pertentet, sed multorum Episcoporum judicio et maximâ supplicatione perficiat.

Let it be not lawful for a Bishop to leave his own Parish [*diocese*] to enter upon another, even though he be urged by very many reasons; unless there be a valid cause compelling him to do so, in his being able to confer greater benefit upon the persons there on the ground of

religion, nor let him do this of himself, but at the instance and continued exhortation of many Bishops.

15.

Εἴ τις πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τῶν κληρικῶν ἀπολείψας τὴν ἑαυτοῦ παροικίαν εἰς ἑτέραν ἀπέλθοι καὶ παντελῶς μεταστὰς[1] διατρίβοι ἐν ἄλλῃ παροικίᾳ παρὰ γνώμην τοῦ ἰδίου ἐπισκόπου, τοῦτον κελεύομεν μηκέτι λειτουργεῖν· εἰ[2] μάλιστα προσκαλουμένου αὐτὸν τοῦ ἐπισκόπου αὐτοῦ, ἐπανελθεῖν[3] οὐχ ὑπήκουσεν, ἐπιμένων τῇ ἀταξίᾳ· ὡς λαϊκὸς μέντοι ἐκεῖσε κοινωνείτω.

[1. Cot. "al. διαστὰς."—2. marg. ed. 2. μάλιστα εἰ.—3. Cot. αὐτοῦ ἐπανελθεῖν,—]

Si quis Presbyter aut Diaconus aut quilibet de numero Clericorum, relinquens propriam Parochiam, pergat ad alienam, et omnino demigrans, præter Episcopi sui conscientiam, in aliena Parochiâ commoretur, hunc ulterius ministrare non patimur; præcipue si vocatus ab Episcopo redire contempserit, in sua inquietudine perseverans; verumtamen tanquam Laicus communicet.

If any Priest or Deacon, or in short any one in clerical Orders, shall leave his own Parish and go to another, and permanently settle himself and remain in that other parish, without the cognisance of the Bishop, we order him to take no part in the ministry, especially if, after being called upon by his Bishop to return, he will not hearken, and still persist in his disorderly conduct. Let him however communicate, as one of the Laity.

16.

Εἰ δὲ ὁ ἐπίσκοπος, παρ' ᾧ[1] τυγχάνουσιν, παρ' οὐδὲν λογισάμενος[2] τὴν κατ' αὐτῶν ὁρισθεῖσαν ἀργίαν, δέξηται[3] αὐτοὺς ὡς κληρικούς, ἀφοριζέσθω ὡς διδάσκαλος ἀταξίας.

[1. marg. ed. 2. ᾧ παρατυγχάνουσιν.—2. Cot. ἡγησάμενος.—3. marg. ed. 2. δέξεται.]

Episcopus vero, apud quem morati esse constiterit, si contra eos decretam cessationem pro nihilo reputans, tanquam Clericos forte susceperit, velut magister inquietudinis communione privetur.

But if the Bishop, in whose diocese they are, shall take no account of the suspension from the ministry directed against them, and receive

them as Clerks, let him be excommunicated as the teacher of insubordination.

[Nos. 15 and 16 are united into one in Cot.]

17.

Ὁ δυσὶ γάμοις συμπλακεὶς μετὰ τὸ βάπτισμα ἢ παλλακὴν κτησάμενος οὐ δύναται εἶναι ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ.

Si quis post Baptisma secundis fuerit nuptiis copulatus, aut concubinam habuerit, non potest esse Episcopus, non Presbyter, aut Diaconus, aut prorsus ex numero eorum, qui ministerio sacro deserviunt.

He, who after Baptism is twice married or keeps a concubine, cannot be a Bishop or Priest or Deacon, or be admitted into the ministry.

18.

Ὁ χήραν λαβὼν ἢ ἐκβεβλημένην ἢ ἑταῖραν ἢ οἰκέτιν ἢ τῶν ἐπὶ σκηνῆς οὐ δύναται εἶναι ἐπίσκοπος ἢ διάκονος ἢ πρεσβύτερος[1] ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ.

[1. marg. ed. 2. *ἢ πρεσβύτερος ἢ διάκονος*—and so Cot. in text.]

Si quis viduam aut ejectam acceperit, aut meretricem aut ancillam vel aliquam de iis, quæ publicis spectaculis mancipantur, non potest esse Episcopus, aut Presbyter aut Diaconus, aut ex eorum numero, qui ministerio sacro deserviunt.

If any marry a widow, or woman divorced, or a concubine, or handmaiden, or a stage-player, he cannot be a Bishop, or Priest, or Deacon, or in anywise admitted to the ministry.

19.

Ὁ δύο ἀδελφὰς ἀγαγόμενος ἢ ἀδελφιδῆν, οὐ δύναται εἶναι κληρικός.

[1. *ἀδελφὴν*, marg. ed. 2.]

Qui duas in conjugium sorores acceperit, vel filiam fratris, Clericus esse non poterit.

He who marries two sisters, or his niece, cannot be a Clerk.

20.

Κληρικὸς, ἐγγυὰς διδοὺς, καθαιρείσθω.

Clericus, fidejussionibus inserviens, abjiciatur.

Let the Clerk, who gives securities, be removed from his office.

21.

Εὐνοῦχος, εἰ μὲν ἐξ ἐπηρείας ἀνθρώπου ἐγένετό τις ἢ ἐν διωγμῷ ἀφῃρέθη τὰ ἀνδρῶν, ἢ οὕτως ἔφυ,[1] καὶ ἐστὶν ἄξιος,[2] γινέσθω.

[1. Cot. "In alio καὶ οὕτως ἔφυγε."—2. Cot. in text, ἄξιος ἐπισκοπῆς: in marg. "al. ἐπίσκοπος."]

Eunuchus si per insidias hominum factus est, vel si in persecutione ejus sunt amputata virilia, vel si ita natus est, et est dignus, efficiatur Episcopus.

He who is an eunuch, either by the craft of men, or during a persecution, or who has been so from birth, if he is worthy, let him be a Bishop.

22.

Ὁ ἀκρωτηριάσας ἑαυτὸν, μὴ γινέσθω κληρικός· αὐτοφονευτὴς γάρ ἐστιν ἑαυτοῦ,[1] καὶ τῆς τοῦ Θεοῦ δημιουργίας ἐχθρός.

[1. Cot. αὐτοφόντης γάρ ἐστι καὶ.]

Si quis abscidit semet ipsum, non fiat Clericus; quia suus homicida est, et Dei conditionis inimicus.

Let not him, who has mutilated himself, be a Clerk. For he is a self-murderer, and an enemy to the handywork of God.

23.

Εἴ τις, κληρικὸς ὤν, ἑαυτὸν ἀκρωτηριάσει, καθαιρείσθω· φονεὺς[1] γάρ ἐστιν ἑαυτοῦ.

[1. marg. ed. 2. φονευτὴς.]

Si quis, cum Clericus sit, absciderit semet ipsum, omnino damnetur, quia suus est homicida.

If any one being a Clerk mutilates himself, let him be deposed, for he is a self-murderer.

24.

Λαικὸς ἑαυτὸν ἀκρωτηριάσας ἀφοριζέσθω ἔτη τρία· ἐπίβουλος γάρ ἐστιν τῆς ἑαυτοῦ ζωῆς.

Laicus, semet ipsum abscindens, annis tribus communione privetur; quia suæ vitæ insidiator exstitit.

Let any Layman, who mutilates himself, be excommunicated for three years; for he is a plotter against his own life.

[21, 2, 3, 4, are all united in Cot.]

25.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐπὶ πορνείᾳ ἢ ἐπιορκίᾳ ἢ κλοπῇ ἁλοὺς καθαιρείσθω, καὶ μὴ ἀφοριζέσθω· λέγει γὰρ ἡ γραφὴ, οὐκ ἐκδικήσεις δὶς ἐπὶ τὸ αὐτό·[2] ὡσαύτως[3] δὲ καὶ οἱ λοιποὶ κληρικοί.

[δ Cot. in text; in marg. "al. ἐπὶ."—2. Cot. αὐτὸ ἐν θλίψει.—3. marg. ed. 2. ὁμοίως καὶ οἱ λοιποὶ κληρικοὶ τῇ αὐτῇ αἱρέσει ὑποκείσθωσαν.]

Episcopus, aut Presbyterus, aut Diaconus, qui in fornicatione aut perjurio aut furto captus est, deponatur; non tamen communione privetur. Dicit enim Scriptura—"Non vindicabit Dominus bis in id ipsum." Similiter et reliqui Clerici huic conditioni subjaceant.

[This is divided into two Canons in the version of Dionysius.]

If a Bishop, Priest or Deacon is detected in fornication, perjury or theft, let him be deposed, but not excommunicated; for the Scripture says, "Thou shalt not twice punish the same fault;" and in like manner the other Clergy.

26.

Τῶν εἰς κλῆρον προσελθόντων[1] ἀγάμων κελεύομεν βουλομένους γαμεῖν ἀναγνώστας καὶ ψάλτας μόνον.[2]

[1. marg. ed. 2. προεληλυθότων. Cot. in text, παρελθόντων: in marg. "al. προελθόντων, vel προσελθόντων, vel προεληλυθότων.—2. marg. ed. 2. μόνους.]

Innuptus autem, qui ad Clerum provecti sunt, præcipimus, ut, si voluerint, uxores accipiant; sed Lectores Cantoresque tantummodo.

Of those, who are admitted to the Clerkship, unmarried, we permit only the Readers and Singers, if they wish it, to marry.

27.

Ἐπίσκοπον ἢ πρεσβύτερον ἢ διάκονον τύπτοντα πιστοὺς ἁμαρτάνοντας ἢ ἀπίστους ἀδικήσαντας, διὰ τοιούτων φοβεῖν ἐθέλοντα[1], καθαιρεῖσθαι προστάσσομεν· οὐδαμοῦ γὰρ Κύριος τοῦτο ἡμᾶς[2] ἐδίδαξεν· τοὐναντίον δὲ

αὐτὸς τυπτόμενος οὐκ ἀντέτυπτεν· λοιδορούμενος οὐκ ἀντελοιδόρει· πάσχων οὐκ ἠπείλει.

[1. Cot. "al. *ἐθέλοντας.*"—2. Cot. *ἡμᾶς ὁ Κύριος ταῦτα.*]

Episcopum aut Presbyterum aut Diaconum percutientem fideles delinquentes, aut infideles inique agentes et per hujusmodi volentem timeri, dejici ab officio suo præcipimus; quia nusquam nos hoc Dominus docuit; e contrario vero ipse, cum percuteretur, non repercutiebat; cum malediceretur, non remaledicebat; cum pateretur, non comminabatur.

We ordain that any Bishop, Priest or Deacon, who beats believers, when erring, or unbelievers when doing wrong, and who seeks by these means to make himself feared, shall be deposed. For nowhere has the Lord taught us this. But on the contrary when beaten, he struck not again; when reviled, he reviled not again; when he suffered, he threatened not.

28.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος καθαιρεθεὶς δικαίως ἐπὶ ἐγκλήμασι φανεροῖς, τολμήσειεν ἅψασθαι τῆς ποτε ἐγχειρισθείσης αὐτῷ λειτουργίας, οὗτος παντάπασιν ἐκκοπτέσθω τῆς ἐκκλησίας.

[1. Cot. *ἐφάψασθαι.*]

Si quis Episcopus aut Presbyter aut Diaconus depositus juste super certis criminibus, ausus fuerit attrectare ministerium dudum sibi commissum, hic ab Ecclesiâ penitus abscindatur.

If any Bishop, or Priest or Deacon, who has been justly deposed upon clear charges, shall dare to interfere in the ministry formerly in his hands, let him be cut off altogether from the Church.

29.

Εἴ τις ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατὴς γένηται ἢ πρεσβύτερος ἢ διάκονος, καθαιρείσθω, καὶ αὐτὸς καὶ ὁ χειροτονήσας, καὶ ἐκκοπτέσθω παντάπασι καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπ' ἐμοῦ Πέτρου.

Si quis Episcopus aut Presbyter aut Diaconus per pecunias hanc obtinuerit dignitatem dejiciatur et ipse et ordinator ejus, et a communione modis omnibus abscindatur, sicut Simon magus a Petro.

If any Bishop or Priest or Deacon shall obtain his dignity by means

of money, let him be deposed, both he and the party who ordained him, and let him be cut off in every way from communion, as Simon Magus was by (*me*) Peter.

30.

Εἴ τις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρείσθω καὶ ἀφοριζέσθω[1] *καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.*

[1. marg. ed. 2. *ἀφοριζέσθωσαν.*]

Si quis Episcopus sæcularibus potestatibus usus Ecclesiam per ipsas obtineat, deponatur, et segregentur omnes qui illi communicant.

If any Bishop shall make use of secular interest and through it becomes possessed of a Church, let him be deposed, and excommunicated, and likewise all who hold communion with him be excommunicated.

31.

Εἴ τις πρεσβύτερος καταφρονήσας τοῦ ἰδίου ἐπισκόπου χωρὶς συναγάγῃ[1] *καὶ θυσιαστήριον ἕτερον πήξῃ, μηδὲν κατεγνωκὼς*[2] *τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω ὡς φίλαρχος· τύραννος γάρ ἐστιν· ὡσαύτως*[3] *δὲ καὶ οἱ λοιποὶ κληρικοὶ καὶ ὅσοι*[4] *ἂν αὐτῷ προσθῶνται· οἱ δὲ λαϊκοὶ ἀφοριζέσθωσαν· ταῦτα δὲ μετὰ μίαν καὶ δευτέραν καὶ τρίτην παράκλησιν τοῦ ἐπισκόπου γινέσθω.*

[1. marg. ed. 2. *συναγωγὴν*—2. marg. ed. 2. *καταγνοὺς*—3. Cot. omits *ὡσαύτως*—4. marg. ed. 2. *κληρικοὶ ὅσοι.*]

Si quis Presbyter, contemnens Episcopum suum, seorsim collegerit et altare aliud erexerit, nihil habens quo reprehendat Episcopum in causa pietatis et justitiæ deponatur, quasi principatus amator existens; est enim tyrannus; et cæteri Clerici, quicunque tali consentiunt, deponantur; Laici vero segregentur. Hæc autem post unam et secundam et tertiam Episcopi obsecrationem fieri conveniat.

If any Priest, in contempt of his own Bishop, shall get together a separate congregation and erect another altar, having no charge to bring against the Bishop, in any matter touching piety and justice, let him be deposed as one fond of rule (for he is a tyrant), and in like manner the rest of the Clerks, and as many others as take part with him; but let the Laity be excommunicated; let not, however, these steps be taken except after one, two and three exhortations by the Bishop.

32.

Εἴ τις πρεσβύτερος ἢ διάκονος ὑπὸ ἐπισκόπου γένηται ἐν ἀφορισμῷ,[1] τοῦτον μὴ ἐξεῖναι παρ' ἑτέρου δεχθῆναι,[2] ἀλλ' ἢ παρὰ τοῦ ἀφορίσαντος αὐτὸν, εἰ μὴ ἂν κατὰ συγκυρίαν τελευτήσῃ ὁ ἀφορίσας αὐτὸν ἐπίσκοπος.

[1. marg. ed. 2. ἀφωρισμένος—2. marg. ed. 2. δέχεσθαι.]

Si quis Presbyter aut Diaconus ab Episcopo suo segregetur, hunc non licere ab alio recipi, sed ab ipso, qui eum sequestraverit, nisi forsitan obierit Episcopus ipse, qui eum segregasse cognoscitur.

If any Priest or Deacon be removed by a Bishop, it is not lawful for him to be received by any other except the one who removed him, unless perchance the Bishop who removed him shall happen to die.

33.

Μηδένα τῶν ξένων ἐπισκόπων ἢ πρεσβυτέρων[1] ἢ διακόνων ἄνευ συστατικῶν[1] προσδέχεσθαι[2]· καὶ ἐπιφερομένων δὲ αὐτῶν, ἀνακρινέσθωσαν· καὶ εἰ μὲν ὦσι κήρυκες τῆς εὐσεβείας, προσδεχέσθωσαν· εἰ δὲ μή γε, τὰ[3] πρὸς τὰς χρείας αὐτοῖς ἐπιχορηγήσαντες, εἰς κοινωνίαν αὐτοὺς μὴ προσδέξησθε· πολλὰ γὰρ κατὰ συναρπαγὴν γίνεται.

[1. Cot. συστατικῶν γραμμάτων—2. Cot. προσδέχεσθε—3. marg. ed. 2. τὴν χρείαν αὐτοῖς.]

Nullus Episcoporum peregrinorum aut Presbyterorum aut Diaconorum sine commendaticiis suscipiatur epistolis; et cum scripta detulerint, discutiantur attentius, et ita suscipiantur, si prædicatores pietatis exstiterint; sin minus, nec quæ sunt necessaria subministrentur eis et ad communionem nullatenus admittantur; quia per subreptionem multa proveniunt.

[N. B. By comparing the Latin of Dionysius with the Greek, it would seem that he found in his copy of the Canons—εἰ δὲ μὴ, μήτε τὰ πρὸς—μήτε εἰς κοινωνίαν αὐτοὺς μηδαμῶς—]

Let no strange Bishop, or Priest or Deacon be received without letters commendatory; and when they are brought, let them be examined carefully; and if they are messengers of piety, let them be received; but if not, after furnishing them with what is necessary for their wants, do not receive them into fellowship; for many are surreptitious.

34.

Τοὺς ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν καὶ μηδέν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνα πράττειν[1] ἕκαστον, ὅσα τῇ αὐτοῦ παροικίᾳ ἐπιβάλλει καὶ ταῖς ὑπ' αὐτὴν[2] χώραις· ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς πάντων γνώμης ποιείτω τι· οὕτω γὰρ ὁμόνοια ἔσται· καὶ δοξασθήσεται ὁ Θεὸς διὰ Κυρίου[3] ἐν ἁγίῳ πνεύματι,[4] ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα.

[1. Cot. μόνα ἕκαστον—2. marg. ed. 2, αὐτῷ—3. Cot. Χριστοῦ in text; in marg. "al. Κυρίου."—4. marg. ed. 2 says that ὁ πατὴρ—πνεῦμα are wanting in another copy: they are omitted in Cot.]

Episcopos gentium singularium scire convenit, quis inter eos primus habeatur; quem velut caput existiment et nihil amplius præter ejus conscientiam gerant, quam illa sola singuli, quæ Parochiæ propriæ et villis, quæ sub ea sunt, competunt. Sed nec ille præter omnium conscientiam faciat, aliquid. Sic enim unanimitas erit, et glorificabitur Deus per Christum in Spiritu Sancto.

It is meet that the Bishops of each nation [*province*] should know who is the chief amongst them, and consider him as their head, and do nothing of consequence without his cognisance; and that each should do that alone, which appertains to his own parish [*diocese*] and the country subject to it. But let not even the chief do any thing without the cognisance of all; for thus will there be unanimity, and God be glorified through the Lord with the Holy Ghost.—[The Father, the Son, and the Holy Ghost.]

35.

Ἐπίσκοπον μὴ τολμᾷν ἔξω τῶν ἑαυτοῦ ὅρων χειροτονίας ποιεῖσθαι εἰς τὰς μὴ ὑποκειμένας αὐτῷ πόλεις καὶ χώρας· εἰ δὲ ἐλεγχθείη τοῦτο πεποιηκὼς παρὰ τὴν τῶν κατεχόντων τὰς πόλεις ἐκείνας ἢ τὰς χώρας γνώμην, καθαιρείσθω καὶ αὐτὸς καὶ οὓς ἐχειροτόνησεν.

Episcopum non audere extra terminos proprios ordinationes facere in civitatibus et villis, quæ illi nullo jure subjectæ sunt. Si vero convictus fuerit hoc fecisse, præter eorum conscientiam, qui civitates ipsas et villas detinent, et ipse deponatur et qui ab illo sunt ordinati.

Let not a Bishop presume to grant ordinations beyond his own proper boundaries, for cities and towns not under his jurisdiction. And if he be convicted of having so done without the cognisance of those

possessing such cities and towns, let him be deposed, and those also whom he has ordained.

36.

Εἴ τις χειροτονηθεὶς ἐπίσκοπος μὴ καταδέχοιτο τὴν λειτουργίαν καὶ τὴν φροντίδα τοῦ λαοῦ τὴν ἐγχειρισθεῖσαν αὐτῷ, τοῦτον ἀφωρισμένον τυγχάνειν, ἕως ἂν καταδέξηται· ὡσαύτως[1] καὶ πρεσβύτερος καὶ διάκονος· εἰ δὲ ἀπελθὼν, μὴ δεχθείη, οὐ παρὰ τὴν ἑαυτοῦ γνώμην ἀλλὰ παρὰ τὴν τοῦ λαοῦ μοχθηρίαν, αὐτὸς μὲν ἔστω[2] ἐπίσκοπος, ὁ δὲ κλῆρος τῆς πόλεως ἀφοριζέσθω· ὅτι τοιούτου λαοῦ ἀνυποτάκτου παιδευταὶ οὐκ ἐγένοντο.

[1. marg. ed. 2 says that the words ὡσαύτως πρεσβύτερος καὶ διάκονος and ἀπελθὼν are wanting in another copy—2. marg. ed. 2, μενέτω.]

Si quis Episcopus non susceperit officium et curam populi sibi commissam, hic communione privetur, quoadusque consentiat, obedientiam commodans. Similiter autem et Presbyter et Diaconus. Si vero perrexerit, nec receptus fuerit, non pro suâ sententiâ, sed pro malitiâ populi, ipse quidem maneat Episcopus; Clerici vero civitatis communione priventur eo quod eruditores inobedientis populi non fuerunt.

[N. B. After 'Episcopus,' Dionysius has omitted 'ordinatus,' answering to χειροτονηθεὶς.]

If a Bishop, after ordination, shall not undertake the ministry and charge of the people committed to his hands, let him be excommunicated until he does undertake it, and in like manner a Priest and Deacon. But if after proceeding thither he is not received, not from his own determination but the improper conduct of the people, let him remain the Bishop; but let the Clergy of the city be excommunicated, because they have not been the instructors of an unruly people.

37.

Δεύτερον τοῦ ἔτους σύνοδος γινέσθω τῶν ἐπισκόπων, καὶ ἀνακρινέτωσαν[1] ἀλλήλους τὰ δόγματα τῆς εὐσεβείας καὶ τὰς ἐμπιπτούσας ἐκκλησιαστικὰς ἀντιλογίας διαλυέτωσαν· ἅπαξ μὲν τῇ τετάρτῃ ἑβδομάδι τῆς πεντηκοστῆς· δεύτερον δὲ Ὑπερβερεταίου δωδεκάτῃ.

[1. Cot. in marg. ἀνευρενέτωσαν.]

Bis in anno Episcoporum Concilia celebrentur; ut inter se dogmata pietatis explorent, et emergentes Ecclesiasticas contentiones amoveant; semel quidem quartâ septimanâ Pentecostes; secundo vero duo decimâ die mensis Hyperberetæi, id est juxta Romanos quarto Idus Octobris.

Twice a year let there be held a Synod of the Bishops, and let them examine each other in the articles of religion, and settle the controversies that may have arisen in the Church; and let the first Synod be in the fourth week of Pentecost, and the second on the twelfth of Hyperberetæus [October].

38.

Οἱ πρεσβύτεροι καὶ οἱ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν· αὐτὸς γάρ ἐστιν ὁ πεπιστευμένος τὸν λαὸν τοῦ Κυρίου καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος.

Presbyteri et Diaconi præter Episcopum nihil agere pertentent; nam Domini populus ipsi commissus est, et pro animabus eorum hic redditurus est rationem.

Let the Priests and Deacons complete nothing without the cognisance of the Bishop, for he is the person intrusted with the people of the Lord, and from whom an account of their souls will be demanded.

39.

Πάντων τῶν ἐκκλησιαστικῶν πραγμάτων ὁ ἐπίσκοπος ἐχέτω τὴν φροντίδα, καὶ διοικείτω αὐτὰ ὡς Θεοῦ ἐφορῶντος· μὴ ἐξεῖναι δὲ αὐτῷ σφετερίζεσθαί τι ἐξ αὐτῶν ἢ συγγενέσιν ἰδίοις τὰ τοῦ Θεοῦ χαρίζεσθαι· εἰ δὲ πένητες εἶεν,[1] ἐπιχορηγείτω ὡς πένησιν, ἀλλὰ μὴ προφάσει τούτων τὰ τῆς ἐκκλησίας ἀπεμπολείτω.

[1. Cot. *ὦσιν*: in marg. al. *εἶεν*.]

Omnium negotiorum Ecclesiasticorum curam Episcopus habeat, et ea velut Deo contemplante dispenset; nec ei liceat ex his aliquid omnino contingere, aut parentibus propriis, quæ Dei sunt, condonare. Quod si pauperes sint, tanquam pauperibus subministret nec eorum occasione Ecclesiæ negotia deprædetur.

Of all Ecclesiastical matters let the Bishop have the care, and administer them, as if under the eye of God; nor let it be lawful for him to appropriate any part of them to himself, or to bestow upon his relations what belongs to God. But if they are poor, let him contribute to their pecuniary wants, but not on their account dispose of the property of the Church.

40.

Ἔστω φανερὰ τὰ ἴδια τοῦ ἐπισκόπου πράγματα εἴ γε καὶ ἴδια ἔχει, καὶ φανερὰ τὰ κυριακά, ἵν' ἐξουσίαν ἔχῃ τῶν ἰδίων[1] *τελευτῶν ὁ ἐπίσκοπος, οἷς βούλεται,*[2] *καὶ ὡς βούλεται καταλεῖψαι· καὶ μὴ προφάσει τῶν ἐκκλησιαστικῶν πραγμάτων διαπίπτειν τὰ τοῦ ἐπισκόπου, ἔσθ' ὅτε γυναῖκα καὶ παῖδας κεκτημένου ἢ συγγενεῖς ἢ οἰκέτας· δίκαιον γὰρ τοῦτο παρὰ Θεῷ καὶ ἀνθρώποις τὸ μήτε τὴν ἐκκλησίαν ζημίαν τινὰ ὑπομένειν ἀγνοίᾳ τῶν τοῦ ἐπισκόπου πραγμάτων,*[3] *μήτε τὸν ἐπίσκοπον ἢ τοὺς αὐτοῦ συγγενεῖς προφάσει τῆς ἐκκλησίας δημεύεσθαι,*[4] *ἢ καὶ εἰς πράγματα ἐμπίπτειν τοὺς αὐτῷ διαφέροντας καὶ τὸν αὐτοῦ θάνατον δυσφημίᾳ*[5] *περιβάλλεσθαι.*

[1. marg. ed. 2, *τὰ ἴδια*—2. Cot. *ὡς βούληται καὶ οἷς βούλεται*—3. Cot. *πραγμάτων, [μήτε τὸν ἐπίσκοπον]*—4. marg. ed. 2, *πημαίνεσθαι*—5. marg. ed. *δυσφημίαις.*]

Sint autem manifestæ res propriæ Episcopi, si tamen habet proprias, et manifestæ Dominicæ, ut potestatem habeat de propriis moriens Episcopus, sicut voluerit, et quibus voluerit, derelinquere; nec sub occasione Ecclesiasticarum rerum, quæ Episcopi esse probantur, intercidant; fortassis enim aut uxorem habet aut filios, aut propinquos aut servos. Et justum est hoc apud Deum et homines, ut nec Ecclesia detrimentum patiatur ignoratione rerum Pontificis, nec Episcopus vel ejus propinqui sub obtentu Ecclesiæ proscribantur, et in causas incidunt, qui ad eum pertinent, morsque ejus injuriis malæ famæ subjaceat.

Let the private property of the Bishop, if he has any, be clearly defined, and clearly too that belonging to the Lord; so that the Bishop, when dying, may have the power of leaving his private property to whom he likes and how he likes; nor, under colour of Ecclesiastical ownership, the property of the Bishop be lost, when he happens to have a wife, children, relations or domestic servants. For this is just before God and men, that neither the Church should suffer any damage through its ignorance of the Bishop's affairs, nor the Bishop and his relations have their goods estreated on an Ecclesiastical pretext, or that those differing from him should incur law-suits, and his death be shrouded with evil reports.

[N. B. The three last Canons make up only two in Cot.; and 39 precedes 38 and 40, combined into one.]

41.

Προστάσσομεν τὸν ἐπίσκοπον ἐξουσίαν ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων· εἰ γὰρ τὰς τιμίας τῶν ἀνθρώπων ψυχὰς αὐτῷ πιστευτέον, πολλῷ ἂν[1] δέοι περὶ τῶν χρημάτων ἐντέλλεσθαι,[2] ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα[3] διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ διακόνων, καὶ ἐπιχορηγεῖσθαι μετὰ φόβου Θεοῦ καὶ πάσης εὐλαβείας· μεταλαμβάνειν δὲ καὶ αὐτὸν τῶν δεόντων, εἴ γε δέοιτο, εἰς τὰς ἀναγκαίας αὐτοῦ χρείας καὶ τῶν ἐπιξενουμένων ἀδελφῶν, ὡς κατὰ μηδένα τρόπον αὐτοὺς[4] ὑστερῆσθαι· ὁ γὰρ νόμος τοῦ Θεοῦ διετάξατο τοὺς τῷ θυσιαστηρίῳ προσεδρεύοντας[5] ἐκ τοῦ θυσιαστηρίου τρέφεσθαι· ἐπείπερ οὐδὲ στρατιώτης[6] ποτὲ ἰδίοις ὀψωνίοις ὅπλα κατὰ πολεμίων ἐπιφέρεται.

[1. *ἂν μᾶλλον δέοι ἐπὶ*—2. Cot. 'al. *συστέλλεσθαι*—3. marg. ed. 2, another copy has not *πάντα*—4. Cot. in marg. *αὐτόν*—5. marg. ed. 2, *ὑπηρετοῦντας*. Cot. in text. *παραμένοντας*—6. marg. ed. *στρατιῶται*—*ἐπιφέρονται*.]

Præcipimus ut in potestate suâ Episcopus Ecclesiæ res habeat. Si enim animæ hominum preciosæ illi sunt creditæ, multo magis oportet eum curam pecuniarum gerere; ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros et Diaconos, et cum timore omnique solicitudine ministrentur. Ex his autem, quibus indiget, si tamen indiget, ad suas necessitates et ad peregrinorum fratrum usus et ipse percipiat, ut nihil eis possit omnino deesse. Lex enim Dei præcipit, ut, qui altari deserviunt, de altari pascantur; quia nec miles stipendiis contra hostes arma sustulit.

We ordain that the Bishop shall have power over the property of his own Church. For if he is to be intrusted with the precious souls of men, much more fitting is it that he should have the charge of property, so that every thing may be administered by his power to those in want through the hands of Priests and Deacons, and be dispensed in the Fear of the Lord and with all circumspection; and that he also, should he need it, share in what is requisite for the necessary wants of himself and the brethren sojourning amongst strangers, so as not to be by any means deprived of aught. For the law of God has ordained that those who serve at the altar should live by the altar; since not even a soldier takes up arms against the enemy at the expense of his own pay.

42.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κύβοις σχολάζων καὶ μέθαις ἢ παυσάσθω ἢ καθαιρείσθω.

Episcopus aut Presbyter aut Diaconus aleæ atque ebrietati deserviens aut desinat aut certe damnetur.

Let a Bishop or Priest or Deacon passing his leisure hours at dice or drinking, either desist or be deposed.

43.

Ὑποδιάκονος ἢ ἀναγνώστης ἢ ψάλτης τὰ ὅμοια ποιῶν ἢ παυσάσθω ἢ ἀφοριζέσθω· ὡσαύτως καὶ λαϊκοί.[1]

[1. Cot. in text, λαϊκός.]

Subdiaconus, aut Lector, aut Cantor, similia faciens, aut desinat aut communione privetur. Similiter etiam Laici.

Let a Subdeacon, or Reader, or Chorister, who acts similarly, either desist or be excommunicated; and the Laity likewise.

[N.B. These two Canons are combined into one in Cot.]

44.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τόκους ἀπαιτῶν δανειζομένους ἢ παυσάσθω ἢ καθαιρείσθω.

Episcopus, aut Presbyter, aut Diaconus usuras a debitoribus exigens aut desinat aut certe damnetur.

Let a Bishop, or Priest, or Deacon, who demands interest from persons borrowing, either desist or be deposed.

45.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος αἱρετικοῖς συνευξάμενος μόνον ἀφοριζέσθω· εἰ δὲ καὶ ἐπέτρεψεν αὐτοῖς ὡς κληρικοῖς ἐνεργῆσαί τι, καθαιρείσθω.

Episcopus, Presbyter, aut Diaconus, qui cum Hæreticis oraverit tantummodo communione privetur; si vero tanquam Clericos hortatus eos fuerit agere vel orare, damnetur.

Let a Bishop, or Priest, or Deacon, if he has merely prayed with

Heretics, be excommunicated; but if he has also permitted them to do any thing, as if they were of the Clerks, let him be deposed.

46.

Ἐπίσκοπον ἢ πρεσβύτερον[1] αἱρετικῶν δεξαμένους[2] βάπτισμα ἢ θυσίαν, καθαιρεῖσθαι προστάσσομεν· τίς γὰρ συμφώνησις Χριστῷ[3] πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ[4] μετὰ ἀπίστου;

[2. marg. ed. 2. δεξάμενον—1. Cot. in text, ἢ διάκονον: in marg. says the words are wanting in other copies—3. marg. ed. 2, τοῦ Χριστοῦ—4. marg. ed. 2, πιστοῦ.]

Episcopum, aut Presbyterum, Hæreticorum, suscipientem Baptisma, damnari præcipimus. Quæ enim conventio Christi ad Belial, aut quæ pars fideli cum infideli?

We ordain that the Bishop or Priest, who admits the baptism or sacrifice of Heretics, shall be deposed. For what concord hath Christ with Belial? or what part hath he, who believes, with one who doth not?

47.

Ἐπίσκοπος ἢ πρεσβύτερος τὸν κατὰ ἀλήθειαν ἔχοντα βάπτισμα, ἐὰν ἄνωθεν βαπτίσῃ, ἢ τὸν μεμολυσμένον παρὰ τῶν ἀσεβῶν ἐὰν μὴ βαπτίσῃ, καθαιρείσθω ὡς γελῶν τὸν σταυρὸν καὶ τὸν τοῦ Κυρίου θάνατον καὶ μὴ διακρίνων ἱερέας ψευδιερέων.

Episcopus aut Presbyter, si eum, qui secundum veritatem habuerit Baptisma, denuo baptizaverit, aut si pollutum ab impiis non baptizaverit, deponatur, tanquam deridens crucem et mortem Domini, nec sacerdotes a falsis sacerdotibus jure discernens.

Let the Bishop or Priest, who baptizes anew the person who has had the true Baptism, or who does not baptize the person who has been polluted by acts of the impious, be deposed, as deriding the cross and death of the Lord, and not distinguishing between true and false ministers.

48.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος κατὰ τὴν τοῦ Κυρίου διάταξιν μὴ βαπτίσῃ εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, ἀλλὰ εἰς τρεῖς ἀνάρχους, ἢ εἰς[1] τρεῖς υἱοὺς ἢ εἰς[2] τρεῖς παρακλήτους, καθαιρείσθω.

[1. 2. εἰς twice omitted in marg. ed. 2.]

Si quis Episcopus aut Presbyter juxta præceptum Domini non baptizaverit in nomine Patris, et Filii et Spiritûs Sancti, sed in tribus sine initio principiis, aut in tribus filiis, aut in tribus paracletis, abjiciatur.

If any Bishop or Priest shall not baptize, according to the commandment of the Lord, in the name of the Father, the Son, and the Holy Ghost, but in the name of Three, without beginning, three Sons, or three Holy Ghosts, let him be deposed.

49.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος μὴ τρία βαπτίσματα μιᾶς μυήσεως ἐπιτελέσῃ, ἀλλὰ ἓν βάπτισμα τὸ εἰς τὸν θάνατον τοῦ Κυρίου διδόμενον, καθαιρείσθω· οὐ γὰρ εἶπεν ὁ Κύριος, εἰς τὸν θάνατόν μου βαπτίσατε, ἀλλὰ πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατέρος καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.[1]

[1. After πνεύματος is added in Cot. ὑμεῖς οὖν, ὦ ἐπίσκοποι εἰς ἕνα πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τρίτον βαπτίσατε κατὰ τὴν τοῦ Κυρίου γνώμην καὶ τὴν ἡμετέραν ἐν πνεύματι διάταξιν: but it is stated in marg. that the addition is wanting in other editions.]

Si quis Episcopus aut Presbyter non trinam mersionem unius mysterii celebret, sed semel mergat in baptismate, quod dari videtur in Domini morte, deponatur. Non enim dixit Dominus, "In morte meâ baptizate;" sed "Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritûs Sancti."

If any Bishop or Priest shall make not three immersions (in reference to) one mystery, but one immersion (in reference to) the death of Christ, let him be deposed. For the Lord did not say "Baptize, in reference to my death;" but "Go ye out and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."

50.

Εἴ τις λαϊκὸς, τὴν ἑαυτοῦ γυναῖκα ἐκβάλλων, ἑταίραν[1] λάβοι ἢ παρὰ ἄλλου ἀπολελυμένην, ἀφοριζέσθω.

[1. Cot. ἑτέραν, and so Dionys. Exig.]

Si quis Laicus uxorem propriam pellens, alteram, vel ab alio dimissam duxerit, communione privetur.

If a Layman, putting away his own wife, marries another woman, or the divorced wife of another man, let him be excommunicated.

N.B. This Canon in Cot. precedes the two last.

51.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ γάμου καὶ κρεῶν καὶ οἴνου, οὐ δι' ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέσχεται,[1] ἐπιλαθόμενος ὅτι πάντα καλὰ λίαν, καὶ ὅτι ἄρσεν καὶ θῆλυ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν, ἢ διορθούσθω ἢ καθαιρείσθω, καὶ τῆς ἐκκλησίας ἀπο βαλλέσθω· ὡσαύτως καὶ λαϊκός.

[1. ἀπέχεται, Cot.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Cleri numero non ob pietatis exercitationem sed per detestationem, carnibus, vino, nuptiis abstinet, oblitus quod omnia valde bona et quod marem et fœminam creavit Deus hominem, sed execrans Dei creaturam, aut corrigat se aut deponatur et ex Ecclesia depellatur. Similiter et Laicus.

If any Bishop, Priest, or Deacon, or any one numbered among those in Holy Orders, shall abstain from marriage and the use of meats and of wine, not for the sake of pious discipline, but from disgust, forgetting that all things are very good, and that God made man, male and female, and blaspheming God's creatures, let him either correct himself or be deposed, and expelled the Church; and so too any of the Laity.

52.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας οὐ προσδέχεται ἀλλ' ἀποβάλλεται, καθαιρείσθω, ὅτι λυπεῖ Χριστὸν τὸν εἰπόντα χαρὰ γίγνεται[1] ἐν οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

[1. Others ἐπιγίνεται. Luc. xv. 7. χαρὰ ἔσται.]

Si quis Episcopus, aut Presbyter, a peccato revertentem non recipit, sed rejicit, a sacerdotali ministerio removeatur; qui Christum offendit, dicentem "Gaudium erit in cœlo super uno peccatore resipiscente."

If any Bishop or Priest does not receive a person, who turneth away from his wickedness, but rejects him, let him be deposed; because he grieves Christ, who said, "There is joy in heaven over one sinner that repenteth."

53.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐν ταῖς ἡμεραῖς τῶν ἑορτῶν οὐ μεταλαμβάνει κρεῶν καὶ οἴνου, βδελυσσόμενος καὶ οὐ δι' ἄσκησιν,[1] καθαιρείσθω, ὡς κεκαυστηριασμένος[2] τὴν ἰδίαν συνείδησιν καὶ αἴτιος σκανδάλου πολλοῖς γινόμενος.

[1. Cot. in text omits *βδελυσσόμενος καὶ οὐ δι' ἄσκησιν*; but in marg. 'al. add.'—2. marg. ed. 2. *κεκαυτηριμένος*.]

Si quis Episcopus, aut Presbyter, aut Diaconus, in diebus festorum non cum aliis carnes et vinum sumpserit, execrans, et non ad religionis meditationem, deponatur, ut inustam cauterio gerens conscientiam, populoque factus author offendiculi.

If any Bishop, or Priest, or Deacon, does not, on feast-days, partake of meat and wine, holding it an abomination, and not through an exercise of piety, let him be deposed, as having his conscience seared, and being the author of scandal to many.

54.

Εἴ τις κληρικὸς ἐν καπηλείῳ φωραθείη[1] ἐσθίων, ἀφοριζέσθω, πάρεξ τοῦ ἐν πανδοχείῳ ἐν ὁδῷ δι' ἀνάγκην[2] καταλύοντος.[3]

[1. Cot. in text, *φωραθῇ*: but in marg. 'al. *φωραθείη*'—2. Cot. in marg. 'al. *δι' ὁδοῦ ἀνάγκην*'—3. marg. ed. 2, *καταλύσαντος*. Cot. in text, *καταλύειν*: in marg. 'al. *καταλύοντος* vel *καταλύσαντος*.]

Si quis Clericus in caupona comedens deprehensus fuerit, a communionis sodalitate secernatur, præter eum, qui viæ necessitate divertit in hospitium.

If any Clerk be discovered eating in a tavern, let him be excommunicated, except him who of necessity tarries at an inn on his journey.

55.

Εἴ τις κληρικὸς ὑβρίσει τὸν ἐπίσκοπον,[1] καθαιρείσθω· ἄρχοντα γὰρ[2] τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

[1. Cot. in text, *ἐπίσκοπον ἀδίκως*: but in marg. says 'deest *ἀδίκως* in aliis.'—2. Cot. *γὰρ φησι* in text; but says in marg. '*φησὶ* deest in aliis.'

Si quis Clericus affecerit Episcopum convicio, deponatur. Nam principem populi tui maledictis non incesses.

If any Clerk insults the Bishop, let him be deposed. For thou shalt not speak ill of the ruler of thy people.

56.

Εἴ τις κληρικὸς ὑβρίσει πρεσβύτερον ἢ διάκονον, ἀφοριζέσθω.

Si quis Clericus injuriam intulerit Presbytero vel Diacono a consortio separetur.

If any Clerk shall insult a Priest or Deacon, let him be cast out of communion.

57.

Εἴ τις κληρικὸς[1] χωλὸν ἢ κωφὸν ἢ τυφλὸν ἢ τὰς βάσεις πεπληγμένον χλευάσει, ἀφοριζέσθω, ὡσαύτως καὶ λαϊκός.

[1. κληρικὸς marg. ed. 2 says is wanting in another copy.]

Si quis Clericus mutum [Cot. "mutilum"] surdum vel cæcum vel loripedem riserit, huic interdicatur sodalitio. Sed et laicus similiter.

If any Clerk ridicules a person lame, or deaf, or blind, or distorted in his gait, let him be cast out of communion; and so too a Layman.

58.

Ἐπίσκοπος ἢ πρεσβύτερος ἀμελῶν τοῦ κλήρου ἢ τοῦ λαοῦ καὶ μὴ παιδεύων αὐτοὺς τὴν εὐσέβειαν, ἀφοριζέσθω· ἐπιμένων δὲ τῇ ἀμελείᾳ[1] καὶ ῥαθυμίᾳ, καθαιρείσθω.

[1. marg. ed. 2, τῇ ῥαθυμίᾳ, and so Cot. in text; but in marg. 'al. inserunt ἀμελείᾳ καὶ.']

Episcopus aut Presbyter, nullam Cleri solicitudinem vel populi curam gerens, neque docens eos in pietate ac religione, privetur communione; permanens vero in ea negligentia et ignavia deponatur.

Let the Bishop or Priest, who neglects the Clergy or Laity, and does not instruct them in piety, be cast out of communion; and if he persists in his neglect and indolence, let him be deposed.

59.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος τινὸς τῶν κληρικῶν ἐνδεοῦς ὄντος μὴ ἐπιχορηγεῖ τὰ δέοντα, ἀφοριζέσθω· ἐπιμένων δὲ, καθαιρείσθω, ὡς φονεύσας τὸν ἀδελφὸν αὐτοῦ.

Si quis Episcopus aut Presbyter indigenti cuipiam Clericorum necessaria non præbuerit, ab Ecclesiastico fœdere segregetur. Pertinax gradu extrudatur, ceu fratris interfector.

If a Bishop or Priest does not administer to any Clerk in want those things of which he has need, let him be cast out of communion; and persisting in his conduct, let him be deposed, as the murderer of his brother.

60.

Εἴ τὰ ψευδῆ ἐπίγραφα τῶν ἀσεβῶν βιβλία, ὡς ἅγια, ἐπὶ τῆς ἐκκλησίας δημοσιεύοι[1] ἐπὶ λοίμῃ[2] τοῦ λαοῦ καὶ τοῦ κλήρου, καθαιρείσθω.

[1. marg. ed. 2, δημοσιεύει: and so Cot. in text—2. marg. ed. 2, λύμῃ, and so Cot. in text; but in marg. 'al. λοίμῃ'.]

Si quis mendaciter inscriptos impiorum libros ut sacros in Ecclesiâ promulgarit ad populi et Cleri corruptionem, deponatur.

If any one introduces into the Church as sacred the falsely inscribed books of the impious, to the corruption of the Laity and Clergy, let him be deposed.

61.

Εἴ τις κατηγορία γένηται κατὰ πιστοῦ πορνείας ἢ μοιχείας ἢ ἄλλης τινὸς ἀπηγορευμένης πράξεως καὶ ἐλεγχθείη, εἰς κλῆρον μὴ προαγέσθω.[1]

[1. marg. ed. 2, ἀγέσθω.]

Si contra fidelum instituatur accusatio scortationis, vel adulterii, vel alicujus alterius nefariæ actionis, et convictus fuerit, in Clerum non admittatur.

If a charge of fornication, adultery, or any other forbidden act, be brought against a believer, and he is found guilty, let him not be admitted into the Clerkship.

62.

Εἴ τις κληρικὸς διὰ φόβον ἀνθρώπινον Ἰουδαίου ἢ Ἕλληνος ἢ Αἱρετικοῦ ἀρνήσηται, εἰ μὲν τὸ ὄνομα τοῦ Χριστοῦ, ἀποβαλλέσθω·[1] εἰ δὲ τὸ ὄνομα τοῦ κληρικοῦ, καθαιρείσθω· μετανοήσας δὲ, ὡς λαϊκὸς δεχθήτω.

[1. Cot. in text, ἀφοριζέσθω: in marg. 'al. ἀποβαλλέσθω.]

Si quis Clericus humano timore Judæi, vel Gentilis, vel Hæretici negaverit, si quidem Christi nomen, rejiciatur; si vero Clerici nomen, deponatur; resipiscens, ut Laicus recipiatur.

If any Clerk shall, through the fear of man, whether Jew, or Greek, or Heretic, deny the name of Christ, let him be cast out; but if he deny his name of Clerk, let him be deposed; but if he repents, let him be received again as one of the Laity.

63.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ φάγῃ κρέα[1] ἐν αἵματι ψυχῆς αὐτοῦ ἢ θηριάλωτον, ἢ θνησιμαῖον, καθαιρείσθω· τοῦτο γὰρ ὁ νόμος ἀπεῖπεν· εἰ δὲ λαϊκὸς εἴη, καθαιρείσθω.

[1. Cot. in text, κρέας : in marg. 'al. κρέα.']

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Clericorum numero carnes comederit cum suæ animæ sanguine, vel a bestia captum vel morticinum quid, deponatur; hoc enim lex interdicit; si vero Laicus fuerit, a consortio seponatur.

If a Bishop, or Priest, or Deacon, or in short any one who is numbered among those in holy orders, shall eat flesh with the blood of life in it, or which has been killed by a wild beast, or dying of itself, let him be deposed; for such has the law forbidden; but if he be a Layman, let him be excommunicated.

64.

Εἴ τις κληρικὸς εὑρεθῇ τὴν κυριακὴν ἡμέραν νηστεύων ἢ τὸν σάββατον, πλὴν τοῦ ἑνὸς μόνου, καθαιρείσθω· εἰ δὲ λαϊκὸς,[1] ἀφοριζέσθω.

[1. Cot. ἐὰν δὲ λαικὸς ᾖ.]

Si quis Clericus inveniatur die dominico jejunans aut Sabbato, præter unum solum, deponatur; si vero Laicus, segregetur.

If any Clerk shall be found fasting on the Lord's Day or Sabbath, one only excepted [the Sunday before Easter, cf. Bingham, Antiq. vi. 190], let him be deposed; if a Layman, be cast out of communion.

65.

Εἴ τις κληρικὸς ἢ λαϊκὸς εἰσέλθῃ εἰς συναγωγὴν Ἰουδαίων ἢ Αἱρετικῶν προσευξασθαι,[1] καθαιρείσθω καὶ ἀφοριζέσθω.

[1. marg. ed. 2, συνεύξεσθαι.]

Si quis Clericus aut Laicus in synagogam Judæorum vel Hæreticorum, introierit ad orandum Deum, deponatur et consortio seponatur.

If any Clerk or Layman enters a synagogue of Jews or Heretics, in order to pray, let him be deposed and cast out of communion.

66.

Εἴ τις κληρικὸς ἐν μάχῃ τινα κρούσας καὶ[1] ἀπὸ τοῦ ἑνὸς κρούσματος[2]

ἀποκτείνας,[3] καθαιρείσθω διὰ τὴν προπέτειαν αὐτοῦ· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

[1. καὶ omit. marg. ed. 2.—2. Cot. in marg. 'al. κρούματος'—3. ἀποκτείνει marg. ed. 2.]

Si quis Clericus in jurgio quempiam pulsaverit, et quovis ictu interemerit, ob impotentis animi sui effrenationem, deponatur, Laicus vero seponatur.

If any Clerk strikes another in a quarrel, and at one blow kills him, let him be deposed on account of his ungoverned violence; but if a Layman, let him be cast out of communion.

67.

Εἴ τις παρθένον ἀμνήστευτον βιασάμενος, ἔχοι,[1] ἀφοριζέσθω· μὴ ἐξεῖναι δὲ αὐτῷ ἑτέραν λαμβάνειν, ἀλλ' ἐκείνην, ἣν καθηρετήσατο,[2] κἂν πενιχρὰ τυγχάνῃ.

[1. Cot. σχῇ in text; in marg. 'al. ἔχοι vel ἔχῃ.'—2. marg. ed. 2. ἣν ἠρτίσατο. Cot. ἣν καὶ ἠρτίσατο.]

Si quis innuptam puellam illatâ vi retineat, extra communionem habeatur; neque liceat illi alteram ducere, sed illam habere, quam violavit, quamvis paupercula sit.

If any one shall violate an unbetrothed virgin, and keep her, let him be cut off from communion; nor let it be lawful for him to marry another, but to marry her, whom he has violated, although she is in poverty.

68.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος δευτέραν χειροτονίαν δέξηται παρά τινος, καθαιρείσθω καὶ αὐτὸς καὶ ὁ χειροτονήσας· εἰ μή γε ἄρα συσταίη,[1] ὅτι παρὰ αἱρετικῶν ἔχει τὴν χειροτονίαν· τοὺς γὰρ παρὰ τῶν τοιούτων βαπτισθέντας ἢ χειροτονηθέντας· οὔτε πιστοὺς οὔτε κληρικοὺς εἶναι δυνατόν.

[1. Cot. in text, εἰ μὴ δείξοι παρὰ αἱρετικῶν αὐτὸν ἔχειν—but the other reading in marg.]

Si quis Episcopus, aut Presbyter, aut Diaconus, ab aliquo secundam susceperit ordinationem, deponatur et ipse, et qui manus imposuit; nisi forte constet ab Hæreticis habere ordinationem. Nec enim possibile est a talibus ordinatos aut baptizatos esse fideles aut Clericos.

If a Bishop, or Priest, or Deacon, shall receive from any one a second ordination, let both he and the party ordaining be deposed; unless it is clear that he has received the ordination from Heretics; for it is not possible that persons baptized or ordained by such can be either believers or admitted of the Clergy.

69.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὑποδιάκονος[1] ἢ ἀναγνώστης ἢ ψάλτης, τὴν ἁγίαν τεσσαρακοστὴν[2] οὐ νηστεύοι,[3] ἢ τετράδα ἢ παρασκευὴν, καθαιρείσθω· ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

[1. Cot. omits in text, but has in marg. ἢ ὑποδιάκονος—2. marg. ed. 2, τεσσαρακοστὴν τοῦ πάσχα—3. marg. ed. 2, νηστεύσει. Cot. νηστεύει in text.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut Hypodiaconus, aut Lector, aut Cantor, sanctam quadragesimam non jejunavit, vel quartam, vel parasceuen, deponitor, præterquam si corporis debilitate impediatur; sin fuerit Laicus, segregetur.

If any Bishop, or Priest, or Deacon, or Subdeacon, or Reader, or Chorister, shall not fast in Lent, or on the fourth day, or on the preparation of the Passover, let him be removed; unless he is hindered by some bodily ailment; but if he be a Layman, let him be excommunicated.

70.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τῶν κληρικῶν νηστεύοι[1] μετὰ Ἰουδαίων ἢ ἑορτάζοι[2] μετ' αὐτῶν, ἢ δέχοιτο παρ' αὐτῶν τὰ τῆς ἑορτῆς ξένια, οἷον ἄζυμα ἤ τι τοιοῦτον, καθαιρείσθω· εἰ δὲ λαϊκὸς, ἀφοριζέσθω.

[Cot. in text, Εἴ τις ἐπίσκοπος ἢ ἄλλος κληρικὸς νηστεύει: the other words in marg.—2. marg. ed. 2, συνεορτάζοι. Cot. in text, ἑορτάζει: in marg. 'al. συνεορτάζει.']

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de numero atque ordine Clericorum jejunavit cum Judæis, aut una festum cum ipsis egerit, aut ab eis festi xenia receperit, azyma videlicet, aut quid simile, deponatur; si vero Laicus, segregetur.

If a Bishop, or Priest, or Deacon, or any one that is numbered in the Priestly Order, shall fast with Jews, or feast with them, or receive from them gifts of hospitality, such as unleavened bread, or any thing of that kind, let him be removed; but if a Layman, excommunicated.

71.

Εἴ τις Χριστιανὸς ἔλαιον ἀπενέγκοι εἰς' ἱερὸν[1] ἐθνῶν ἢ εἰς συναγωγὴν Ἰουδαίων ἐν[2] ταῖς ἑορταῖς αὐτῶν ἢ[3] λύχνους ἅπτοι, ἀφοριζέσθω.

[1. marg. ed. ἱερὰ—2. Cot. in text, ἢ ἐν ταῖς ἑορταῖς αὐτῶν λύχνους ἅψῃ—the other reading in marg.]

Si quis Christianus oleum tulerit ad sacra Gentilium, vel Synagogam Judæorum festis ipsorum diebus, aut accenderit facem, de societate pellatur.

If any Christian brings oil to the Temples of Gentiles or to the Synagogue of the Jews, during their festivals, or lights candles, let him be excommunicated.

72.

Εἴ τις κληρικὸς ἢ λαϊκὸς ἀπὸ τῆς ἁγίας ἐκκλησίας ἀφέληται κηρὸν ἢ ἔλαιον, ἀφοριζέσθω,[1] καὶ τὸ ἐπίπεμπτον προστιθέτω, μεθ' οὗ ἔλαβεν.[1]

[1—1. Cot. in marg. says that καὶ—ἔλαβεν is wanting in some copies.]

Si quis Clericus vel Laicus a Sanctâ Ecclesiâ surripuerit oleum vel ceram, consortio sejnngitor: Insuper et quintam partem apponat ad id quod abstutit.

If any Clerk or Layman shall take away from the Holy Church wax or oil, let him be excommunicated, and pay one-fifth more than [*the value of*] what he has taken.

73.

Σκεῦος χρυσοῦν[1] ἢ[2] ἀργυροῦν ἁγιασθὲν ἢ ὀθόνην μηδεὶς ἔτι εἰς οἰκείαν χρῆσιν σφετεριζέσθω· παράνομον γάρ· εἰ δέ τις φωραθείη, ἐπιτιμάσθω ἀφορισμῷ.

[1. Cot. in text, Σκεῦος ἀργυροῦ ἢ χρυσοῦ ἢ ὀθόνης ἁγιασθὲν—2. marg. ed. 2, καὶ—]

Vas aureum vel argenteum aut velum sanctis usibus dicatum nemo vertat in privatos usus; contra legem enim est. Si quis vero deprehendatur, segregatione plectatur.

Let no one convert to his own use any consecrated vessel of gold or silver, or linen; for it is against the law; and if any one be detected, let him be punished with excommunication.

74.

Ἐπίσκοπον κατηγορηθέντα ἐπί[1] τινι παρὰ[2] ἀξιοπίστων ἀνθρώπων[2] καλεῖσθαι αὐτὸν ἀναγκαῖον ὑπὸ τῶν ἐπισκόπων· κἂν μὲν ἀπαντήσῃ[3] καὶ ὁμολογήσῃ,[4] ἐλεγχθέντος[5] αὐτοῦ ἐξοριζέσθω τὸ ἐπιτίμιον. ἐὰν δὲ καλούμενος μὴ ὑπακούσῃ, καλείσθω καὶ δεύτερον, ἀποστελλομένων[6] ἐπ' αὐτὸν δύο ἐπισκόπων· ἐὰν δὲ καὶ οὕτως μὴ ἐπακούσῃ,[7] καλείσθω καὶ τρίτον, δύο πάλιν ἐπισκόπων ἀποστελλομένων[8] πρὸς αὐτόν· ἐὰν δὲ καὶ οὕτως καταφρονήσας μὴ ἀπαντήσῃ, ἡ σύνοδος ἀποφαινέσθω κατ' αὐτοῦ τὰ δοκοῦντα, ὅπως μὴ δόξῃ κερδαίνειν φυγοδικῶν.

[1. Cot. in marg. 'al. παρὰ.'—2—2. Cot. in text, ὑπὸ ἀξιοπίστων καὶ πιστῶν προσώπων—in marg. as here.—3. ἀπαντήσοι Cot.—4. Cot. in text, ἀπολογήσοιτο: in marg. 'al. ὁμολογήσοι'—5. Cot. in marg. ἢ ἐλεγχθείη, ὁρίζεσθαι.—6. Cot. in text, δύο ἐπισκόπων ἀποσταλέντων πρὸς αὐτὸν: in marg. as here.—7. Cot. in text, ὑπακούσοι: in marg. 'al. ἐπακούσῃ'—8. Cot. in text, ἀποσταλέντων: in marg. as here.]

Episcopum criminis ab hominibus gravibus et fide dignis accusatum vocari oportet ab Episcopis. Qui si ad judicium adfuerit, et confessus, aut argumentis convictus fuerit, pœna definiatur. Si vero citatus non accesserit, secundo vocetur, ad eum missis duobus Episcopis. Similiter quoque si non paruerit, tertio vocator, ad ipsum rursus Episcopos duos mittendo. Si ne sic quidem contumax et per fastum venerit, Synodus in eum pronunciet, quæ visa fuerint; ne judicium tergiversatione detrectans lucrari quippiam videatur.

If a Bishop be accused of any crime, by persons worthy of credit, let him be cited by Bishops; and if he appear, and confess it, let the punishment be fixed [as if] he had been convicted. But if, when cited, he shall not obey, let him be cited a second time, by sending two Bishops to him. If he does not even then pay attention, let him be cited a third time, by sending two Bishops again to him. But if he then be in contempt, and does not appear, let the Synod pronounce against him what is fitting, in order that he may not seem to gain any thing by flying from a trial.

75.

Εἰς μαρτυρίαν τὴν κατὰ ἐπισκόπου αἱρετικὸν μὴ προσδέχεσθαι[1], ἀλλὰ

μηδὲ πιστὸν ἕνα[2]· ἐπὶ[3] στόματος γὰρ δύο ἢ[4] τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

[1. Cot. in text, προσδέχεσθε: in marg. as here—2. ἕνα μόνον marg. ed. 2, and Cot. in text—3. Cot. in text φησὶ γὰρ ὁ νόμος ἐπὶ—: but in marg. 'aliter in aliis.'—4. Cot. in text, καὶ: in marg. 'al. ἢ.']

Hæreticum ne recipias in testimonium contra Episcopum; sed neque fidelem unum solum. Nam duorum vel trium sermone testium quodcunque negocium stabit et firmabitur.

Do not receive an Heretic as evidence against a Bishop, nor even a believer alone by himself; for by the mouth of two or three witnesses every word shall stand.

76.

Ὅτι μὴ χρὴ τὸν ἐπίσκοπον τῷ ἀδελφῷ ἢ τῷ υἱῷ ἢ τῷ[1] συγγενεῖ χαριζόμενον[2] εἰς[3] τὸ ἀξίωμα τῆς ἐπισκοπῆς χειροτονεῖν, ὃν[4] βούλεται· κληρονόμους γὰρ τῆς ἐπισκοπῆς[5] ποιεῖσθαι οὐ δίκαιον τὰ τοῦ Θεοῦ, χαριζόμενον πάθει ἀνθρωπίνῳ· οὐ γὰρ τὴν τοῦ Θεοῦ[6] ἐκκλησίαν ὑπὸ κληρονομίαν[7] ὀφείλει τιθέναι· εἰ δέ τις τοῦτο ποιήσει, ἄκυρος μὲν ἔστω[8] ἡ χειροτονία· αὐτὸς δὲ ἐπιτιμάσθω ἀφορισμῷ.

[1. ἢ ἑτέρῳ marg. ed. 2, and so Cot. in text—2. marg. ed. 2, χαρίζεσθαι πάθει ἀνθρωπίνῳ· οὐ γὰρ—3. εἰς Cot. omits in text; in marg. 'al. εἰς'—4. οὓς Cot. in text; in marg. 'al. ὃν'—5. Cot. in text, ἐπισκοπῆς αὐτοῦ: but in marg. says αὐτοῦ is absent from others—6. Cot. in text, Χριστοῦ: but in marg. 'Θεοῦ'—7. marg. ed. 2, κληρονόμους—8. marg. ed. 2, ἄκυρος μενέτω.]

Non decet Episcopum fratri, vel filio, vel alteri cognato gratificantem in episcopatus dignitatem, quemcunque velit, assumere. Non enim justum est, quæ Dei sunt, hunc humano affectu largientem hæredes aliquos episcopatus adoptare; nec debet ecclesiam Dei pro hæreditate ducere. Si quis autem hoc fecerit, irrita sit ordinatio; ipse vero ab ecclesiâ segregetur.

It is not meet that a Bishop, to show favour to his brother, or his son, or his relation, should advance to the dignity of a bishopric whomsoever he pleases; for it is not right to admit persons to a share in the Episcopal office, giving away that which belongs to God, to gratify human feeling; for it is not meet to consider the Church of God in the light of an inheritance; and if any does so, let the imposition of hands be of no effect, and himself be punished by being put out of communion.

77.

Εἴ[1] τις ἀνάπηρος ἢ τὸν ὀφθαλμὸν ἢ τὸ σκέλος πεπληγμένος, ἄξιος δὲ ἐστιν ἐπισκοπῆς,[2] γινέσθω· οὐ γὰρ λώβη σώματος αὐτὸν μιαίνει ἀλλὰ ψυχῆς μολυσμός.

[1. ἐὰν Cot. in text—2. ἐπίσκοπος marg. ed. 2.]

Si quis oculo læsus est aut crure debilitatus, alioqui dignus episcopatu, capiatur; non enim læsio corporis ipsum contaminat, sed animæ inquinatio.

If any one hath a defect in his eye, or a maimed leg, and yet otherwise worthy to be a Bishop, let him be so. For a bodily hurt contaminates him not, but the pollution of the sŏul.

78.

Κωφὸς δὲ ὢν καὶ τυφλὸς μὴ γινέσθω ἐπίσκοπος· οὐχ ὡς μεμιασμένος,[1] ἀλλ' ἵνα μὴ τὰ ἐκκλησιαστικὰ παρεμποδίζοιτο.

[1. marg. ed. 2, βεβλαμμένος.]

Qui vero mutus est aut surdus est, et qui cæcus, ne instituatur Episcopus. Non quidem quia vitiato corpore, sed ne præpediantur Ecclesiastica.

But let not a person deaf or dumb or blind be made a Bishop, not as being polluted, but that the duties of the Church may not be impeded.

N. B. The two preceding Canons form one in Cot.

79.

Ἐάν τις δαίμονα ἔχῃ, κληρικὸς μὴ γενέσθω, ἀλλὰ μηδὲ τοῖς πιστοῖς συνευχέσθω· καθαρισθεὶς δὲ, προσδεχέσθω, καὶ ἐὰν ᾖ ἄξιος, γινέσθω.

Si quis Dæmonem habet, Clericus non capiatur; sed nec simul oret cum fidelibus; purgatus vero, admittatur; et, si fuerit dignus, instituatur.

If any one hath a Devil, let him not be a Clerk; nor let him pray even with believers. But being cleansed, let him be received; and, if he be worthy, let him become a Clerk.

80.

Τὸν ἐξ ἐθνικοῦ βίου[1] προσελθόντα[2] ἢ ἐκ φαύλης[3] διαγωγῆς οὐ δίκαιόν

ἐστι παραυτίκα[4] προχειρίζεσθαι ἐπίσκοπον·[5] ἄδικον γὰρ τὸν μηδέ πω πεῖραν[6] ἐπιδειξάμενον,[7] ἑτέρων εἶναι διδάσκαλον· εἰ μή που κατὰ θείαν χάριν τοῦτο γένηται.[8]

[1. Cot. in text, ἐξ ἐθνῶν: in marg. 'al. ἐξ ἐθνικοῦ βίου'—2. After προσελθόντα Cot. in text, καὶ βαπτισθέντα: but in marg. says these two words are wanting in some copies—3. marg. ed. 2, φαύλου—4. marg. ed. 2, πάραυτα: and so Cot. in text—5. Cot. in text εἰς ἐπισκοπήν—6. marg. ed. 2, μηδὲ προπείραν—7. Cot. in marg. 'al. ἐπιδεξάμενον'—8. Cot. γένοιτο.]

Ex ethnicorum et gentili vita conversum et baptizatum vel ex alio turpi vitæ instituto advenientem non est justum mox in episcopum deligere. Iniquum namque est eum, qui nullum sui documentum dederit, aliorum esse doctorem; si non alicubi divina gratia fiat hoc.

It is not right that he, who has come as a convert from the Gentiles, or from an evil course of life, should immediately be chosen a Bishop. For it is not right that he, who has given no proof, should be the teacher of others; unless indeed this happen by the Grace of God.

81.

Εἴπομεν ὅτι μὴ χρὴ ἐπίσκοπον * πρεσβύτερον καθιέναι[1] ἑαυτὸν εἰς δημοσίας διοικήσεις, ἀλλὰ προσευκαιρεῖν ταῖς ἐκκλησιαστικαῖς χρείαις· ἢ πειθέσθω οὖν τοῦτο μὴ ποιεῖν, ἢ καθαιρείσθω· οὐδεὶς γὰρ δύναται δυσὶν Κυρίοις δουλεύειν κατὰ τὴν κυριακὴν παρακέλευσιν.

[1. Cot. in text, ἐπίσκοπον καθεῖναι: in marg. as here.]

Dicimus quod oportet non Episcopum vel Presbyterum dejicere se in publicas administrationes, sed Ecclesiasticis vacare et inservire usibus ac ministeriis. Vel igitur sibi persuadeat hoc non esse faciendum vel deponatur. Nemo enim potest duobus dominis servire, secundum Domini præceptum.

We say that it is not meet for a Bishop or Priest to humble himself to the public offices of the State, but diligently attend to the wants of the Church. Let him then be persuaded not to do so, or be deposed. For, according to our Lord's precept, no man can serve two masters.

82.

Οἰκέτας εἰς κλῆρον προχειρίζεσθαι ἄνευ τῆς τῶν δεσποτῶν γνώμης[1] οὐκ ἐπιτρέπομεν ἐπὶ λύπῃ τῶν δεσποτῶν[2] τῶν κεκτημένων· οἴκων γὰρ ἀνατρο-

πὴν τὸ τοιοῦτο ἐργάζεται[3] *εἰ δέ ποτε καὶ ἄξιος φανείη οἰκέτης πρὸς χειροτονίαν βαθμοῦ, οἷος καὶ ὁ ἡμέτερος Ὀνήσιμος ἐφάνη,*[3] *καὶ συγχωρήσουσιν οἱ δεσπόται καὶ ἐλευθερώσουσιν, καὶ τοῦ οἴκου ἑαυτῶν*[4] *ἐξαποστελοῦσι, γινέσθω.*

[1. marg. ed. 2, *γνώμης ἀνατροπὴν τὸ τοιοῦτον ἐργάζεται*—Cot. in marg. 'al. *συγγνώμης*'—2. Cot. omits *τῶν δεσποτῶν*: but in marg. says others insert—3. Cot. in text, *κατεργάζεται*: in marg. 'al. *ἐργάζεται.*'—3. Cot. in text, *ἀνεφάνη*: in marg. 'al. *ἐφάνη*'—4. marg. ed. 2, says *ἑαυτῶν* is not found in another copy.]

Servos in clerum capere sine domini voluntate non concedimus, cum damno dominorum possidentium. Nam domesticam facit hoc eversionem. Si vero dignus apparuerit servus ad gradùs assumptionem, qualis noster Onesimus apparuit, et domini permiserint ac manumiserint domoque suâ emiserint, fiat.

We do not permit slaves to be ordained into the Clerkship without the will of their masters, and to the detriment of their owners. For this works to the overthrow of families. But if a slave seems worthy of ordination, as our Onesimus appeared, and the owner consents, and will give him his freedom, and send him away from the family, let it be.

83.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος στρατείᾳ σχολάζων καὶ βουλόμενος ἀμφότερα κατέχειν, ῥωμαϊκὴν ἀρχὴν καὶ ἱερατικὴν[1] *διοίκησιν, καθαιρείσθω· τὰ γὰρ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ Θεῷ.*

[1. marg. ed. 2, *ἱεραρχικὴν.*]

Episcopus, aut Presbyter, aut Diaconus, operam dans militiæ, et simul utrumque retinere volens, Romanam [puta] præfecturam et sacram functionem, deponatur. Quæ sunt enim Cæsaris Cæsari; et quæ Dei Deo.

Let a Bishop, Priest, or Deacon, serving in the army, and desirous of retaining, for instance, a command under the Roman Government and also the Preistly office, be deposed. For to Cæsar be that which is Cæsar's, and unto God that which is God's.

84.

Ὅστις ὑβρίσει βασιλέα ἢ ἄρχοντα παρὰ τὸ δίκαιον[1] *τιμωρίαν τινύτω· καὶ εἰ μὲν κληρικὸς, καθαιρείσθω· εἰ δὲ λαϊκὸς, ἀφοριζέσθω.*

[1. *παρὰ τὸ δίκαιον* are wanting in another copy, says marg. ed. 2.]

Si quis contra quam jus est injuriam Regi vel Magistratui fecerit [Regem vel Magistrum dicto factore læserit] pœnam pendito. Si Clericus, deponatur; si Laicus, segregetur.

Whoever treats with contumely the King or his Magistrate, contrary to justice, let him pay the penalty. If a Clerk, let him be deposed; if a Layman, be put out of communion.

85.

Ἔστω δὲ[1] ὑμῖν πᾶσι κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμια καὶ ἅγια· τῆς μὲν παλαιᾶς διαθήκης, Μωύσεως πέντε, Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον. Ἰησοῦ υἱοῦ Ναβῆ,[2] ἕν· Κριτῶν, ἕν. Ῥοὺθ, ἕν. Βασιλειῶν, τέσσαρα. Παραλειπομένων τῆς βίβλου τῶν ἡμερῶν, δύο. Ἔσδρα, δύο. Ἐσθὴρ,[3] ἕν.[4] Ἰὼβ,[5] ἕν. Ψαλτήριον, ἕν. Σολομὼν,[6] τρία, Παροιμίαι, Ἐκκλησιαστὴς, Ἀσμαάσμάτων. Προφητῶν δεκαδύο· ἕν, Ἡσαίου· ἕν, Ἱερεμίου· ἕν, Ἰεζεκιήλ· ἕν, Δανιήλ· Μακκαβαίων τρία· ἔξωθεν δὲ ὑμῖν προσιστορείσθω μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σιράχ.

Καινῶν βιβλίων Κανών.

Ἡμέτερα δε (τοῦτ' ἐστι τῆς Καινῆς Διαθήκης) εὐαγγέλια τέσσαρα, Ματθαίου, Μάρκου, Λουκᾶ, Ἰωάννου. Παύλου ἐποστολαὶ δεκατέσσαρες. Πέτρου ἐπιστολαὶ δύο. Ἰωάννου τρεῖς. Ἰακώβου μία. Ἰούδα μία. Κλήμεντος ἐπιστολαὶ δύο, καὶ Διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ Κλήμεντος ἐν ὀκτὼ βιβλίοις προσπεφωνημέναι, ἃς οὐ χρὴ δημοσιεύειν διὰ τὰ ἐν αὐταῖς μυστικὰ, καὶ αἱ πράξεις ἡμῶν τῶν ἀποστόλων.

Ταῦτα δὲ περὶ κανόνων διατετάχθω ὑμῖν, παρ' ἡμῶν, ὦ ἐπίσκοποι· ὑμεῖς δὲ ἐμμένοντες αὐτοῖς σωθήσεσθε, καὶ εἰρήνην ἕξετε· ἀπειθοῦντες δὲ κολασθήσεσθε καὶ πόλεμον μετ' ἀλλήλων ἀΐδιον ἕξετε, δίκην τῆς ἀνηκοΐας τὴν προσήκουσαν τίνοντες.[7]

Ὁ Θεὸς δὲ ὁ μόνος ἀΐδιος[8] καὶ τῶν ὅλων ποιητὴς ἅπαντας ὑμᾶς διὰ τῆς εἰρήνης ἐν πνεύματι ἁγίῳ σθενώσει[9] καὶ καταρτήσει[10] εἰς πᾶν ἔργον ἀγαθὸν, ἀπρόσκοπους, ἀμέμπτους, ἀνεγκλήτους, καὶ καταξιώσει τῆς αἰωνίου ζωῆς σὺν ἡμῖν διὰ τῆς μεσιτείας τοῦ ἠγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· μεθ' οὗ ἡ δόξα αὐτῷ τῷ ἐπὶ πάντων Θεῷ πατρὶ σὺν[11] ἁγίῳ πνεύματι τῷ παρακλήτῳ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[1. marg. ed. 2, says δὲ' is wanting in another copy—2. Cot. in text, Ναυῆ: in marg. 'al. Ναυῆ: al. υἱοῦ Ναβή'—3. Cot. in text, Ἐσδὴρ—4. Cot. in marg. 'ἕν deest in al.'—But the note belongs perhaps to the words Ἰουδειθ, ἕν, which Cot. says in Not. are wanting in other editions, and

the eight MSS. he examined in the Royal Library at Paris, with the exception of one (1326); Zonaras too, he observes, distinctly states that Judith was not mentioned in the Apostolic Canons—5. Cot. has in text, after Ἰουδεὶθ ἓν—Μακκαβαίων, τρία· Ἰὼβ, ἓν: Ψαλμοὶ ἑκατὸν πεντήκοντα· Σολομῶνος βιβλία τρία——Προφῆται δεκαιἑξ· ἔξωθεν—and gives the other readings in marg., and states that other MSS. have Μακκαβαϊκῶν or Μαχαβαϊκῶν—6. marg. ed. 2. Σολομῶντος—7. Cot. in text τινοῦντες: in marg. 'al. τίνοντες'—8. Cot. in text, ἀγέννητος: in marg. 'al. ἀΐδιος'—9. Cot. in text, ἐνώσει: in marg. 'al. σθενώσει καὶ'—10. Cot. in text, καταρτίσει—11. Cot. ἐν in text; in marg. 'al. σὺν.'

N. B. Of the eight MSS., which Coteler says he inspected, no mention is made except in the notes at the end of the Canons; and even there he merely produces the reading Μακκαβαίων δ from MS. 1326, and from the same Σολομῶντος δ. Προφητῶν βιβλία μὲν ιβ τῶν μικρῶν, τῶν μεγάλων δὲ δ: and observes, that all the words from Ταῦτα δὲ περὶ, to the end, are found in 5 MSS., and acknowledged by the Arabic Version, and John of Antioch, but not by Zonaras or Balsamon.]

Sint autem vobis omnibus Clericis et Laicis venerabiles et sancti libri Veteris quidem Testamenti, Moysis quinque, Genesis, Exodus, Leviticum, Numeri, Deuteronomium; Jesu filii Nave, unus; Judicum, unus; Ruth, unus; Regum, quatuor; Prætermissorum ex libro dierum, duo; Esdræ, duo; Hester, unus; Job, unus; Psalterium, unus; Salomonis tres, Proverbia, Ecclesiastes, Cantica Canticorum; Prophetarum duodecim; unus Esaiæ; unus Hieremiæ; unus Ezechiel; Daniel, unus; Maccabæorum tres. Hos insuper addiscenda tradatur vestris juvenibus sophia pereruditi Sirach.

Nostra vero (hec est, Novi Testamenti) Evangelia quatuor, Matthæi, Marci, Lucæ, Joannis; Pauli Epistolæ quatuordecim; Petri Epistolæ duæ; Joannis tres; Jacobi, una; Judæ, una; Clementis Epistolæ duæ, et Institutiones vobis Episcopis per me Clementem in octo libris nuncupatæ; quas in omnibus publicare non decet ob arcana in ipsis; et nostrorum Apostolorum Acta.

Hæc vero de Canonibus a nobis edicta et præscripta sunt vobis, o Episcopi. Vos autem permanentes in ipsis, salvi eritis, et pacem habebitis. Increduli autem dictoque non audientes pœnas luetis, ac pugnas inter vos et dissensiones perpetuas habebitis, inobedientiæ supplicium congruum ferentes.

Deus autem solus æternus et omnium Creator vos omnes per pacem

in Spiritu Sancto confirmabit, et dissidentes conciliabit in omne opus bonum constantes, inculpatos, irreprehensos, dignesque ducet æterna vita nobiscum per intercessionem dilecti filii sui Jesu Christi, Dei et Salvatoris nostri; cum quo est gloria ipsi per omnia Deo Patri, cum Sancto Spiritu Paracleto nunc et semper in secula seculorum.

And let the books of the Old Testament; the five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one of Joshua, the son of Nun; one of Judges; one of Ruth; the four books of Kings; two of Chronicles, [lit. of the Omissions in the book of days]; the two books of Esdras; one of Esther; one of Job; one of the Psalter (Psalms); the three books of Solomon, Proverbs, Ecclesiastes, Song of Songs; the twelve books of the Prophets; one of Isaiah; one of Jeremiah; one of Ezekiel; one of Daniel; three of Maccabees; be held venerable and holy both by Clerks and Laymen; and independently of this, it is right that the young should be taught by you in the wisdom of the very learned Sirach for their instruction.

The Canon of the New Books.

Our Gospels (that is of the New Testament) are four, Matthew, Mark, Luke, John; of Paul there are fourteen Epistles; two of Peter; three of John; one of James; one of Jude; the two Epistles of Clemens and the Institutions in eight Books addressed to you the Bishops by me Clemens; which it is not meet to make public, on account of the Mysteries in them; and the Acts of us the Apostles.

But let these things respecting the Canons be solemn injunctions from us to you, O Bishops; and so long as ye abide in them ye shall be saved and have peace; but if ye disobey them ye shall be punished, and have perpetual war with each other, and suffer the fitting punishment for your disobedience.

And God, the only Eternal Creator of all things, shall strengthen you through Peace by the Holy Ghost, and perfect you to every good work, unchangeable, shameless, and unaccused, and deem you with us worthy of Life Eternal, through the Mediation of his beloved Son Lord Jesus Christ our God and Saviour, to whom, and to God the Father, and to the Holy Ghost the Comforter, be Glory in all things now and evermore, World without end!

ADVERTISEMENTS

Partly for the due Order in the

PUBLICK ADMINISTRATION

OF THE

HOLY SACRAMENTS,

And partly for the

Apparel of all Persons Ecclesiastical,

By virtue of the Queens Majesties Letters commanding the same, the Twenty-fifth day of *January*, in the seventh year of the Reign of our Soveraign Lady *ELIZABETH*, by the Grace of God, of *England*, *France*, and *Ireland* Queen, Defender of the Faith, *&c.*

LONDINI,
Cum privilegio ad imprimendum solum. Anno Dom. 1594.
Anno 7. Eliz. R.